

## 1. Difference between human and animal life

A small child walking with his father goes on inquiring constantly. He asks his father so many odd things, and the father has to satisfy him with proper answers. When I (A Sadhu narrates) was a young father in my householder life, I was over flooded with hundreds of questions from my second son, who was my constant companion. One day it so happened that a bridegroom's party was passing our tramcar, and the four-year-old boy, as usual, inquired what the big procession was. He was given all possible answers to his thousand and one questions regarding the marriage party, and finally he asked whether his own father was married! This question gave rise to loud laughter from all the elderly gentlemen present, although the boy was perplexed as to why we were laughing. Anyway, the boy was somehow satisfied by his married father.

The lesson from this incident is that since a human being is a rational animal, he is born to make inquiries. The greater the number of questions, the greater the advancement of knowledge and science. The whole of material civilization is based on this originally large volume of questions put by young men to their elders. When elderly persons give the proper answers to the questions of the youngsters, civilization makes progress, one step after another. The most intelligent man, however, inquires about what happens after death. The less intelligent make lesser inquiries, but the questions of those who are more intelligent go higher and still higher. (Adapted from *Science of Self realization Chapter 1 – Learning the Science of the Self*) The first aphorism in the *Vedanta-sutra* is “*athatho brahma jijnasa*”. In the human form of life one should put many questions to himself and to his intelligence. In the various forms of life lower than human life the intelligence does not go beyond the range of life's primary necessities — namely eating, sleeping, mating and defending. Dogs, cats and tigers are always busy trying to find something to eat or a place to sleep, trying to defend and have sexual intercourse successfully. In the human form of life, however, one should be intelligent enough to ask what he is, why he has come into the world, what his duty is, who is the supreme controller, what is the difference between dull matter and the living entity, etc. There are so many questions, and the person who is actually intelligent should simply inquire about the supreme source of everything: *athatho brahma jijnasa*. A living entity is always connected with a certain amount of intelligence, but in the human form of life the living entity must inquire about his spiritual identity. This is real human intelligence.

It is said that one who is simply conscious of the body is no better than an animal, even though he be in the human form. In *Bhagavad-gita* (15.15) Sri Krsna says, *sarvasya caham hr̥di sannivisto mattah smrtir jnanam apohanam ca*: "I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." In the animal form the living entity is completely forgetful of his relationship with God. This is called *apohanam*, or forgetfulness. In the human form of life, however, consciousness is more greatly developed, and consequently the human being has a chance to understand his relationship with God.

In the human form one should utilize his intelligence by asking all these questions, who am I? Why am I suffering? Who is god? These are inquiries about *atma-tattva* — self-realization. The conclusion is that unless a living entity is inquisitive about self-realization he is nothing but an animal. (SB 4.25.26)

### Discovery

1. What is the similarity between human and animal life?
2. Is man different from animals?

### Understanding

1. Are we using our intelligence for the purpose it is meant for?
2. Why is there a difference between the development of consciousness of animals and humans?

### Application

You have come to this program with certain expectations. Do you think your expectations were met? If yes to what extent? If no? What else did you want in this program?

### SRI NAMAMRTA

The medicine of the mahā-mantra is delivering thousands of Jagāis and Madhāis:

Narottama dāsa Ṭhākura sings: **hari hari vip Hale janama goñāinu**: "My dear Lord Kṛṣṇa, I have simply wasted my time." Why? **manuṣya-janama pāiyā, rādhā-Kṛṣṇanā bhajiyā, jāniyā śuniyā viṣa khāinu**

"Because I have received the human form of life, which is meant for understanding Kṛṣṇa, yet I have simply wasted my time by not taking advantage of this opportunity. I have done everything but worship Rādhā-Kṛṣṇa. Therefore I have taken poison knowingly."

When one takes poison knowingly, he commits suicide, and not taking advantage of the human form is something like that. If we do not understand Kṛṣṇa in this life, we are knowingly taking poison. This material life is just like a blazing forest fire. Eating, sleeping, enjoying sex and defending are the main material activities. When we are engaged simply in these things, our hearts are always burning as if we had taken poison. How can we be cured?

(Adapted from Teachings of Lord Kapila – the son of Devahuti)

### PREACHING IS THE ESSENCE

*Out of compassion for living entities, the sādhu preaches:*

The symptoms of a sādhu are that he is tolerant, merciful and friendly to all living entities. He has no enemies, he is peaceful, he abides by the scriptures, and all his characteristics are sublime.

A sādhu, as described above, is a devotee of the Lord. His concern, therefore, is to enlighten people in devotional service to the Lord. That is his mercy. He knows that without devotional service to the Lord, human life is spoiled. A devotee travels all over the country, from door to door, preaching, "Be Kṛṣṇa Conscious. Be a devotee of Lord Kṛṣṇa. Don't spoil your life in simply fulfilling your animal propensities. Human life is meant for self-realization, or Kṛṣṇa Consciousness." These are the preachings of a sādhu. He is not satisfied with his own liberation. He always thinks about others. He is the most compassionate personality towards all the fallen souls. One of his qualifications, therefore, is **kāruṇika**, great mercy to the fallen souls.... He is merciful because he is the well-wisher of all living entities. He is not only a well-wisher of human society, but a well-wisher of animal society as well. It is said here, **sarva-dehinām**, which indicates all living entities who have accepted a material body. Not only does the human being have a material body, but other living entities, such as cats and dogs, also have material bodies. The devotee of the Lord is merciful to everyone—the cats, dogs, trees, etc. He treats all living entities in such a way that they can ultimately get salvation from this material entanglement.

(Adapted from Srimad-Bhāgavatam 3.25.21)